

Dr. Tamás Gaudi-Nagy

EUROPEAN VALUES AND GLOBALIST-PATRIOPHOBIC  
ASSAULTS AGAINST NATIONAL IDENTITY AND THE  
DEFENCE AGAINST SAME, BY NATIONAL STATE, LEGAL  
AND CIVIL RIGHTS PROTECTIVE MEASURES.

*Slogan 1: "Those who don't attempt the impossible will never attain the possible." (Johann Wolfgang von Goethe)*

*Slogan 2: "We cannot always do what is needed, but we can always do what we can." (Gábor Bethlen)*

## 1. Introductory thoughts

Nowadays, increasingly more Europeans deem that we feel Europe with our hearts, we build and defend it with our hands, but we can only preserve it with our faith and our courage. Because a colossal danger is threatening traditional European national communities. They want to crush the subsidiarity and solidarity of our unprecedented European values that have crystallised over centuries, and especially our national identity, Christian faith and culture, on the basis of scenarios of unprecedented magnitudes and extremely cunning schemes and unsustainable background power plans.

We can agree that the European Union "must not turn into some centralizing steamroller which will destroy the diversity of lifestyles and even our natural differences." It is particularly important for Europe to safeguard its versatility and to avoid being forced into some sort of European state cage.<sup>73</sup>

Squeezed simultaneously into the supranational, multicultural press <sup>74</sup> of global background powers aiming at the demolition of national states, the European population is facing an unavoidable decision-making situation:

One option is to organise the institutional framework of political and civil resistance movements that represent the pledge of survival, replacing the leading puppet figureheads of destructive globalist dictatorship in the current Eu-

---

73 Roland Vaubel: Az Unió árnyéka, avagy az európai intézmények gőgje [The Shadow of the Union, or the Pride of the European Institutions] (Allprint Kiadó 2001.) p. 61

74 Thierry Baudet: A határok jelentősége [The Significance of Borders] (Századvég Kiadó 2015.) p. 36

ropean Union (EU) and other supranational bodies, as well as many European states. And, in addition, it would force the current federal-oriented EU to shape its indigenous European national communities' radical transformation into cooperation between governments of sovereign nation states for mutual respect, benefit, equality and common European values, in which legitimately protective patriots play the leading role, under strict control.

The other option is European self-abnegation and loss of self-reliance, faith, tradition and culture, which would be our lot if the European nations were to passively tolerate the globalist "elite", and continue their hitherto tendencies to elaborate a meticulous butchering aimed at overthrowing their national states, and to conduct mass immigration aimed at changing the population, resulting in a multiculturalism that destroys national self-awareness; marginalizing multinational capitalist companies by national businesses, as well as members of the technocratic clientele who execute all this in an unprincipled manner and are given unlimited power. With this, poisoned by guilt, the European value-creating people would abandon their will to protect themselves in every way by uniting and resolving their own unfavourable European demographic crisis, taking their fate into their own hands.

The author of this essay unanimously sees how Europe can ensure its future and to that end, he discusses, on the one hand, the factors threatening European nations and values, the national means to safeguard European values and identities and, last but not least, the tools for civil society movements and law enforcements.

## 2. European nations, European values, and the threatening factors and effects thereof.

### 2.1 *The European nations and their values*

Evidently, the scope of this essay would be considerably broadened if the history of thousands of years were to be presented in depth, based on the development of European values in the Greek-Roman civilisation, in the legacy and Christianity of ancient European nations. As a result of this, one can understand the essence of Europe as the geographical unit already there in Herodotus' era, with traditions that are recognizable in the identities of the peoples of Europe, survived by cultural inheritance, the diversity of regions with a specific image, and the common cultural roots and Christianity's one of a kind spiritual unity - to use Milan Kundera's concept. An integral part

of this is the balanced protection of the dignity and freedom of the individual, the community, the protection and mutual respect of the identity of national communities, and loyalty, respect for national values, ancestors, heroes and traditions. The English conservative philosopher and aestheticist, Roger Scruton, rightfully points out that the straight prerequisite to a constitutional and democratic governance is national loyalty.<sup>75</sup>

And all this has been a natural and centuries-old medium for the sustainable operation of thousands of local, family farms, the European tradition of religious customs, religious rituals that are often even more ancient than the number of religious practitioners, the diverse gastronomic traditions, the harmoniously defined European profile of both the constructed and the natural environment, with sacred and secular structures of traditional character. Sitting in front of a cellar of one of the European subregional wineries, tasting the noble wine and the local traditional food, listening to the host's stories while looking at the reassuring sight of the Christian church in front of us, we need no further long explanations of the European essence and importance of the sense and values, which are unlike any other. We get the same feeling by gazing at any dazzling European classic art collection or by listening to a European piece of music in a stylish concert hall. We feel with our hearts and our guts, we live our European values, whilst feeling that all of this is now in serious danger.

However, this spiritual unity did not mean a continuous, harmonious, peaceful coexistence; the dynastic, religious, ethnic, or conquering wars often overwhelmed the lives of the peoples of Europe. Such conflicts have always raised the need for divisions between states and peoples to be directed to the legal territories and to the level of inter-state negotiations, instead of wars, which has developed the system of international law that is now widespread, and which forbids wars, yet they are still showing up, even in Europe. This is where the demagogic and erroneous assertion must be refuted, that only an "open", supranational EU, which enforces economic prosperity, and which is based on a unified market, is the way to prevent future European wars. This "locking-in" argument is also favoured and oft repeated by EU bureaucrats in the immigration issue, according to which the necessarily resulting phenomena of European integration, in many cases falsely stated, are like a tube: one can only move forward in it, possibly getting stuck at some points, but it is

---

75 Roger Scruton: *A nemzetek szükségességéről* [Of the Necessity of Nations] (Helikon, 2005), p. 221

impossible to turn back, to modify it and choose another model 76. Regrettably, the increasingly aggressive and unscrupulous leading layer of the EU, together with its network of political and pseudo-civil supporters, is forcing immigration and multiculturalism, which is trying to push apart nations with such intensity, and in its context the emergence of deviations, that, more and more, there is precisely that growing threat that the self-conscious nations may enter the path of freedom-fighting against this oppression, in order to protect their sovereignty.

This, of course, does not necessarily mean war, but after Brexit, the breaking away of the value-preserving, sovereign states (e.g., the Central Eastern European region) and establishing a new intergovernmental cooperation system on the basis of mutual benefit, respect and equality, is becoming more and more of a reality.

Nevertheless, even these war-like conflicts have not been able to break the unified European spirit, not even in the disgraceful iron curtain after World War II, where the peoples of Central and Eastern Europe who contributed significantly to European values and so often defended them, were thrown over there as victims of the Soviet-type of communist system. And not even the fact that the West - which tends to surrender its identity in exchange for wealth and for the sake of prosperity, after the fall of the communist dictatorships, placed in the framework of a social market economy rebuilt from international money after World War II, in the name of European integration, and disguised as a Garden of Eden - wished, in essence, to colonise economy- and identity-weakened Central and Eastern Europe. In spite of the oft-mentioned principles of solidarity and subsidiarity, the people, freed from dictatorship, and with the powerful help of the former Communist Party elite, barely realised that a considerable part of their national wealth and economic resources became the property of Western investors, their markets were overrun, their newly regained political and economic self-determination was severely restricted, and, moreover, they became indebted to the international financial institutions and became victims of a significant amount of brain drain. Fortunately, today, this trend has partially stopped, to varying degrees in some states, but one can increasingly observe a rather regressive arrangement, al-

---

76 Szabó Marcell: Az Európai Unió kialakulása, jogrendszere és intézményei 60.p (in: Az EU jogi fundamentumai, Szent István Társulat, 2014) [The Formation, legal systems and institutions, of the European Union, p. 60] [The fundamentals of the EU, Saint Stephen Association, 2014]

though requiring extraordinary efforts, the Central Eastern European region is showing an ever more dynamic national economic performance.

At the same time, Europe has always been open to outside ideas and influences, but not at the cost of threatening its essence. The conservative English writer Douglas Murray rightly points out that the changes brought about by some such effects, if they happen too fast and can modify our essence, can cause serious problems, as they turn us into something we never wanted to be.<sup>77</sup> This has evolved differently in each region over the course of history.

As a result of colonialism, the western and south-western parts of Europe had enormous surpluses at the expense of the massive exploitation of colonised regions, and many of these were often the victims of Central, Eastern and Southern Europe. Europe's luckiest part was left out of the Ottoman Empire conquests, and its shields were held by the people of the Middle East and Southeast Europe who had survived the huge blood loss of the centuries-old Turkish occupation, and did not receive much gratitude and reciprocation.

Although European state and law developments have moved increasingly towards legal escalation, this has led, at the same time, to a decline in traditional European values. However, Hungary's historical constitution and its current system provide an example of how national sovereignty, identity and values can be protected simultaneously against any external power or supra-national organisation. As Zsolt Zétényi, the Hungarian constitutional lawyer, pointed out: limited, shared and controlled power, prohibition of the exercise of authoritarian power, protection of national wealth and national-ethnic equality, and, incidentally, freedom of religion within the framework of the Hungarian historical constitution - far ahead of the Montesquieu model of power - was guaranteed for centuries and, in the event of its violation, Hungarians always fought for the restoration of freedom.<sup>78</sup> Enforcement should not necessarily be a form of a unified, value-neutral society, solutions to constitutional law that respond to historical challenges should be both value and community protection. In short, law enforcement ideally can only be extended if it does not undermine the fundamentals of European values.

---

77 Douglas Murray: *Európa furcsa halála- Bevándorlás, identitás, iszlám*, [The Strange Death of Europe – Immigration, Identity, Islam] (Alexandra Kiadó, 2018), pp. 8-9

78 Zsolt Zétényi : *A történeti alkotmány- Magyarország ősi alkotmánya* [The Historic Constitution – Hungary's Ancient Constitution] (Magyarországiért Kulturális Egyesület, 2009, p. 74 [Cultural Union for Hungary, 2009]

## 2.2 Factors and effects that threaten European nations and their values

Today, the fundamentals of European values have undoubtedly been undermined by the proliferation of a humanitarian-disguised human rights regime serving globalist interests. Its depositors, the dominant international organisations (UN) and supranational institutions (the EU, the European Court of Human Rights) are ruthlessly pursuing, inter alia, the use of this tool to defuse European, Christian, national communities, their community institutions and their families.

One can agree with the increasingly more prevalent opinion that “human rights” has now become an ideology that is essentially intended for self-serving and globalist interests, and at the same time a legal cudgel with which supranational organisations force people to comply with the idealised human image they have conjured up by legal orders and sanctions; or with these tools, they attempt to broaden the scope of the manoeuvres that undermine traditional European values and at the same time break the resistance of the “absentee” states that protect their national identity with quasi-criminal proceedings disguised as accountability seekers of the rule of law.

The latter is a sad, timely example within the EU of the European Parliament’s decision<sup>79</sup> against Hungary, which was declared illegitimate and unlawfully adopted under Article 7 TEU (Treaty of the European Union), but is actually considered to be unacceptable, with its attached Sargentini Report political concept, full of factual and legal errors.<sup>80</sup>

79 The European Parliament Resolution of 12 September 2018 on the Council’s proposal for a clear risk of a serious breach of the Union’s fundamental values by Hungary, in accordance with Article 7 (1) of the Treaty on European Union (2017/2131(INL)) <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P8-TA-2018-0340+0+DOC+XML+V0//HU> In this round, a detailed analysis is provided by the National Law Enforcement Service, dated 14 September 2018, in the announcement, „Arbitrary Immigration and Fraud in the European Parliament: the Sargentini Report did not in fact receive the qualified majority required to initiate the Article 7 procedure. EP decision to cause legal consequences.„ <http://nja.hu/hirek/kozlemenyek/bev-andorlasparti-onkeny-es-csalas-az-europai-parlamentben-a-sargentini-jelentes-a-jog-szerint-valojaban-nem-kapta-meg-a-7.-cikk-szerinti-eljaras-meginditasahoz-szukseges-minositett-tobbseget-az-ep-hatarozata-jogkovetkezmeny-kivaltasara-a-jog>

80 His section provides a detailed analysis of the position of the National Law Enforcement Service on 10 September 2018, entitled „Sargentini Report to be Fully Rejected from both Legal and National Policy” point 7 on the Sargentini Report <http://nja.hu/hirek/kozlemenyek/-a-sargentini-jelentes-mind-jogi-mind-nemzetpolitikai-szempontbol-teljes-mertekben-elutasitando-a-nemzeti-jogvedo-szolgalat-allaspontja-7-pontban-a-sargentini-jelentesrol-jog>

A remarkable example of the effort to widen the room for manoeuvre in undermining traditional European values is provided by the European Court of Human Rights (ECHR, headquarters: Strasbourg), the only supranational human rights body that can make legally binding decisions in the 47 member states of the Council of Europe. The ECHR is not to be confused with the Luxembourg-based EU Court of Justice, which, incidentally, plays a similar role in EU law as the main engine of integration and the protector of desacralised new “European values.”

A typical addition to the common wavelength of the two judiciary forums for globalisation purposes is the line of thought that the head of the EU Agency for Fundamental Rights, Morten Kjaerum, recommends the volume prepared on “different European standards” in the field of asylum, borders and immigration and the judicial practice therein: “Better understanding of the common principles developed in the case-law of the two European Courts and in EU regulations and directives is essential for the proper implementation of the relevant standards and thus for the full respect of fundamental rights at country level.”<sup>81</sup> It is not at all surprising that this European book was followed by a book on “European law” on non-discrimination, a “wonder-weapon” that undermines traditional European values with particular efficiency.

Today, the ECHR is extending its “discretionary manoeuvre” doctrine on a continuous and rather arbitrary basis, often with a broad interpretation of the European Convention on Human Rights, and is increasingly widening its jurisdiction and increasingly forcing changes to democratically accepted national policies.<sup>82</sup> Such “law-developing” practices can be observed in favour of sexual deviants (LGBTQI people in politically correct language) or immigrants claiming themselves to be refugees.

In the first round, the first decisions have terminated the punishment of those who violate the prohibition of same-sex sexual intercourse. Since then, the ECHR has already declared the prohibition of homosexual propaganda in Russia to be a violation of the convention, and now we are at the point where the ECHR has found the refusal to provide social security support for the medical intervention required to change one’s sex a violation of the convention.

---

81 Handbook on European law on asylum, borders and immigration, (EU Agency for Fundamental Rights and Council of Europe, 2014), p. 3

82 Thierry Baudet: A határok jelentősége [The Significance of Borders] (Századvég Kiadó 2015.), pp. 203-204

In the notorious Oliari case<sup>83</sup> the ECHR has expanded its previous practice of defining a minimum level of protection that states that Member States should not discriminate between couples on the basis of their sexual orientation in formal legal recognition of cohabiting partnerships. The ECHR found that the public recognition of gay couples' partnership is of an intrinsic value for petitioners, regardless of the details or content of the legislation, since state recognition legitimises gay couples.

According to the ECHR, legal recognition would not constitute a particular difficulty for the Italian State as opposed to the interest of the petitioner in the recognition of the State. The ECHR concluded that the Italian State was unable to identify a Community interest that could compete with the interests of the petitioners.

Following the decision, Italy was required by law in 2016 to establish a registered partnership between same-sex couples. Hamza Piccardo, the founder of the Association of Islamic Communities and Organisations in Italy (UCOII), immediately trumped this, stating that Italy should legalise polygamy, as "it cannot be denied in the name of fundamental human rights and equality of rights."<sup>84</sup> The human rights ground has been prepared and took long years of work to raise this legal family relationship into the European legal order, which totally contradicts European Christian values and culture, and can only be interpreted within the framework of Islam. Previously, it had seemed unthinkable, and yet it became a reality: the legalisation of same-sex marriages was unfortunately already happening in an increasing number of European states. The liberal project of legalising light drugs is also progressing almost unnoticed, for the time being, at the level of decriminalisation of consumption and the authorisation of its use for medical purposes in several European states. Its exchange value is skyrocketing at full blast.

But the ECHR has brought a series of astonishingly anti-European and anti-immigrant decisions regarding immigrants and asylum seekers who, in the overwhelming majority of cases, are not considered refugees under the otherwise outdated concepts of international law.

In the Hirsi Jamaa and Partners vs. Italy affair<sup>85</sup> the ECHR ruled that the transfer of the applicants to Libya violated Article 3 of the ECHR as

83 Oliari és mások Olaszország elleni ügye [The Case of Oliari and Others against Italy] (18766/11 and 36030/11), Judgment of 21 July 2015

84 <https://www.breitbart.com/europe/2016/08/17/italy-top-muslim-leader-calls-legalization-polygamy/>

85 Hirsi Jamaa és társai v. Olaszország [Hirsi Jamaa et al v. Italy] (27765/09), Judgment of

they put them at risk of being returned. The applicants represented a group of about 200 migrants, including asylum seekers and others, arrested by the Italian Coast Guard on high seas while staying in Malta. The migrants were returned to Libya under an accelerated procedure pursuant to an agreement between Italy and Libya and were not given the opportunity to submit an application for asylum. According to the ECHR, the Italian authorities knew or could have known that once the applicants were returned to Libya as illegal migrants, they would be treated in breach of the Convention and would not benefit from any protection. They also knew, or could have known, that there were no adequate guarantees to protect the applicants from the risk of arbitrary return to their countries of origin, including Somalia and Eritrea. The ECHR has gone so far as to state that, although the applicants did not apply for asylum or failed to demonstrate the risks they face as a result of a lack in the Libyan asylum system, this does not relieve Italy of its obligations under Article 3 of the ECHR.

The ECHR has been quite incapable of concluding that the conditions of the recent Islamist terrorist attacks in Europe have been created in *Saadi vs. Italy*,<sup>86</sup> so that a Tunisian citizen cannot be expelled despite being sentenced to 20 years in prison for being part of a terrorist organisation in absentia, but whilst convicted of conspiracy in Italy. The court considered that the possibility that the applicant might pose a serious threat to Italian society in no way reduces the risk of being subjected to abuse in the event of his removal.

But similar views are reflected in *Ahmed and Ilias v. Hungary*<sup>87</sup> in a first instance judgment – as a result of the physical and legal border closure and until the decision for their application for asylum - the ECHR qualified the holding of two Bangladeshi asylum seekers as wrongful detention. Moreover, according to the judgment - even the human rights of plaintiffs who were otherwise obviously well off, were also violated - that, following the refusal of their asylum application, they had been sent to Serbia, because that was “an unsafe third country”, despite the fact that this is not the case.

---

23 February 2012

86 *Saadi kontra Olaszország ügy [nagytanács]* [The case of *Saadi v. Italy*] (37201/06), Judgment of 28 February 2008

87 *Ilias and Ahmed v. Magyarország [Ilias and Ahmed v. Hungary]* (47287/15) 2017. Judgment of March 14 (currently being reviewed, not surprisingly, by the Hungarian Helsinki Committee, an unfortunate “law enforcement” organisation affiliated to the Soros-based European immigration)

This “inclusive” approach runs in particular at the top of the ECHR’s practice when it acts on itself as an illegal migrant claiming to be of the same sex, as the *O.M. v. Hungary* case<sup>88</sup>, in which the ECHR declared the detention of an asylum seeker to be an offense in the case of an Iranian immigrant who entered the homeland illegally claiming that he was persecuted for his homosexuality, saying that the Hungarian authorities “set out just a few reasons to support the fact that there was a real danger of absconding” (while the Hungarian Helsinki Committee acknowledges that he would have obviously gone to Western Europe) and “ordered the applicant’s detention without considering what degree of security or danger there existed to the persons at risk, such as the LGBT people, when they are in custody - as the applicant himself - who is placed among many people who are in favour of extensive cultural or religious prejudice.”

The logical circle closes here: therefore, anyone who flees from participating in a terrorist organisation or from alleged persecution for his homosexuality must be admitted to Europe. But this expectation is, according to the European legal network woven by supranational networks, is also in the case of women and children who have become victims of domestic violence, as well as the indefinite number and characteristics of African and Asian cases, which are considered to be worthy of humanity for subjective reasons.

It is a telling behaviour, that while the ECHR protects and opens up space for federal-liberal interests, as described above, in matters of European patriotic self-defence efforts, it limits systemic rights and closes or narrows the scope of defence.

A good example of this is the Hungarian Guard case<sup>89</sup>, in which the 2002-2010 Hungarian leftist liberal government defended the peaceful tradition of solidarity with the declared goal of the physical, spiritual and intellectual self-defence of Hungarians in order to defend the interests of the violent, aggressive army attacks against national opposition, and to defend the interests of the population suffering from daily crime, which was deliberately weakened due to public security. The ECHR in 2013 left the community in dissolution with a completely inadequate “captured audience” notion of American law, using astonishing anti-racist and anti-patriotic ideological postures (e.g. racial organisation for “law and order” for racial organisation, etc.) which was left in place by the

---

88 *O.M. V. Magyarország ügy* [OMV v. Hungary case] (9912/15), 5 July 2016 final judgment  
 89 *Vona v. Magyarország eset* [Vona v. Hungary case] (35943/10, 9 July 2013 judgment). In a similar vein, this time a selective „permission” for freedom of expression was decided by *Garaudy v. France* (65831/01 of 24 June 2003) and we could go on for a long time.

ECHR in 2013. A long dissertation was made on this point in the judge's judicial dissent, in which the Mozambican-born judge stated that "racism" permeated Hungarian society. This arbitrarily stigmatizing methodology is backed by the European Parliament's already unjustified disciplinary action against Poland and Hungary in initiating Article 7 of the TEU.

Not surprisingly, globalist forces are trying to gain influence in these courts: the most recent example of this is the fact that the new ECHR Judge Darian Pavli, elected by the ECHR in October 2018, has no judicial experience but worked as an attorney at the Soros Open Society Foundation in Albania and at Soros University (CEU) in Budapest.<sup>90</sup>

Of course, such generalisation as to the orientation of the judges is not fitting, as judges are nominated by the member states of the Council of Europe, elected by the Parliamentary Assembly of the Council of Europe, thus Member States have the possibility of introducing conservative judges for 9 years: the Hungarian judge, Péter Paczolai can also be included in this circle.

With regard to the fulfilment of human rights, the relationship of the individual community is particularly emphasised, and individualism-collectivism around the concept of freedom is a valuable asset. When the human rights of the individual take precedence, community rights are often violated (see the non-recognition of the collective right of indigenous national communities living in minority queues), the personal interest is absolutised.

After 1945, Western Europe and the developed world moved in this direction, turning away from community values, using the human rights regime established within the framework of the UN, then the Council of Europe and the European Community, and then the EU. 'Over-insured' freedoms, such as freedom of the press, freedom of expression, equality and non-discrimination, and consequently, many approaches to uniting the foundations and unity of European societies, would become accepted, while traditional European val-

---

90 In this regard, the French expert *Les Valeurs Actuelles* journal stated in its weekly columns, „Soros prefers to invest in smaller countries, because it is easier to influence them, and they have the same number of words in the election of judges as the big countries. It is much easier to put pressure on them or to corrupt them, which is very easy in these countries. The aim of the series is to get more and more judges supported by him to join international, European institutions, in this case the 9-year-old judge, Darian Pavli, will be grateful to him and serve Soros's interests. Over the past 25 years, George Soros has invested 130 million euros in Albania and has several offices there. The Open Society funds and controls other organisations and networks, such as Human Rights Watch or Amnesty International, but these are just the best known among many.” <http://www.valeursactuelles.com/comment/680055>

ues and human formations such as religion, the family, or the nation, were impaired and gradually dropped into the background.<sup>91</sup>

In a right approach, the human rights concept cannot be shifted to one extreme, nor can it be the monopoly of the individual or the community. Society and the community serve the fulfilment of the individual, whereas the individual also has a duty to perform for the common good, because human form of life can only be functional and constructive within this balance. One of the most important fundamental human rights, the notion of freedom from an individual and collective point of view, is that freedom at any point in the planet is a human right, can be linked to this logical process, but this right also entails an obligation; meaning that “my freedom lasts as long as I do not endanger the freedom of others or of the community.”

History has proven that it is never right to overestimate a value system because it can take away the quality of public, social, or even private life. The current destiny of Europe confirms what distortions and disruptive processes can be triggered by the violent use of the liberal world view in human rights.

Jörg Haider, the late Austrian patriot politician and former president of the Austrian Freedom Party, who died in tragic circumstances, rightly pointed out that “today’s political liberalism is often volatile, apologetic and cynical. Human action is not measured by values that should form the basis of social or state morality, but rather aligns values to what is called “progressive” to action ... Today’s liberalism is well without history, without nature and people. And it has no idea what the world should eventually look like. The old foundations of society were eliminated, but the new ones proved to be useless. Where the past and the future are lost, there is an overwhelming emptiness. Of course, the idea of freedom has nothing to do with this.”<sup>92</sup>

It is not difficult to guess that Haider’s space can open up a new, open, past-and tradition-free individualist society at the European level, which is perfectly suited to the long-standing and practiced concept of background power forces in global governance, because this way, a new world order of money powers based on the deception and exploitation of mixed peoples of lost identities, simplified and reduced to consumer masses, can be operated more efficiently.

---

91 Richard Kispál: Az emberi jogok és érvényesülésük dilemmái, [The Dilemmas of Human Rights and their Practice] <https://barankovics.hu/cikk/idoszeru/az-emberi-jogok-es-ervenyesulesuk-dilemmai>

92 Jörg Haider: A szabadság, ahogy én gondolom [Freedom, in My View] (Magyar Ház, 2009) pp. 28-29

To this end, supranationalism, which dilutes national sovereignty to preserve European national identities, unravels the physical and value boundaries from the outside as outlined above, while the national self-consciousness and multiculturalism questions the basis of their legitimacy. Supranationalist frameworks empower institutions over certain states, to overthrow the territorial and self-protective measures of nation states by crossing borders.

Meanwhile, multiculturalism destroys the idea of territorial jurisdiction, undermining the legitimacy of borders and weakening the collective identity of citizens living within national borders.<sup>93</sup> In this regard, Samuel P. Huntington said straight away that “multiculturalism is basically an anti-European form of civilisation.”<sup>94</sup>

Roger Scruton describes an epoch-making attitude, the essence of which is the denial of national heritage and home.<sup>95</sup> (But patriophobia can also be an adequate conceptual definition for this, which will later be used as a synonym.)

He also makes it clear that “European parliaments and bureaucrats are attracting the patriophobic to the oppressors, who, in exercising their power, are primarily trying to vilify and destroy national values.” He rightly points out that the righteous are accountable for attacks against national constitutions, for promoting subsidised immigration, and for the habits and institutions associated with traditional European lifestyles.

The righteous deny national loyalty, define their goals and ideals against the nation, support supranational institutions against national governments, and accept and approve the rules of the EU or UN. <sup>96</sup> If we conjure up the current leading personalities of the EU to stand before us, despite a serious intellectual effort, we cannot find a politician outside the above circle.

One of the irrefutable evidence of this has recently been the presence of Jean-Claude Juncker, President of the European Commission, at the unveiling of the statue of Karl Marx, who was an abolitionary of national frameworks in Europe and a major ideologue of communism causing drastic human, intellectual and economic losses in many other parts of the world. At the opening, he said that Marx is not responsible for the horror stories, and that “Marx stood

---

93 Thierry Baudet: A határok jelentősége [The Significance of Borders] (Századvég Kiadó 2015.), pp. 35-36

94 Samuel P. Huntington: Kik vagyunk mi ? [Who Are We ?] Európa Könyvkiadó 2005.), p. 171

95 Roger Scruton: A nemzetek szükségességéről [Of the Necessity of Nations] (Helikon, 2005), p. 206

96 Roger Scruton, p. 207

for equal treatment, not egalitarianism”.<sup>97</sup> In Central and Eastern Europe, then, there is not much remaining to argue any longer about the unsustainability of democracy in the current EU leadership.

According to the Laeken Declaration on the Future of Europe, adopted by the European Union Member States in Brussels in 2001, “the EU’s borderline is limited to democracy and human rights.” Acclaimed French writer Pascal Bruckner interpreted this as Europe dreaming of a world-spanning cosmopolitan system where Europe would play the role of the womb. The Laeken Declaration was the statement that recorded the old dream of the federalists, a convention-type body that would draw a French Revolution to create a European Constitutional Treaty. In this context, it is important to recall that this federal experiment was overthrown by the referendums of the French and Dutch people in 2005, i.e. the resistance of civilians who protected European values; another issue is that, in the context of the Treaty of Lisbon, later on, in addition to certain compromises (e.g. no EU foreign minister, no European law, no EU state symbol), they still retained the supranational aspirations of the Constitutional Treaty.

One of the most ambitious and poisonous tricks of the process called European integration, which is now clearly identifiable as a globalised national liquidation program, has been to exchange traditional European values in a normative way with the otherwise important categories that have been filled with conceptual frameworks resulting from liberal democracy, such as human dignity, freedom, democracy and the rule of law. According to the EU Treaties, these values are the basis of the European Union.

In addition, the Preamble to the Charter of Fundamental Rights of the European Union declared in vain that “the Union shall contribute to the preservation and further development of these common values while respecting the diversity of the cultures and traditions of the European people, the national identities of the Member States and the central, regional and local authorities”. Rather, to the contrary, we see that traditional European values, culture, traditions and national identities of the Member States are sacrificed on the altar of the new values.

The original Treaties of the European Communities did not contain any reference to human rights or their protection. However, as the alleged violations of human rights in EU law matters had started to appear before the

---

97 Juncker: Marx nem felelős a követőinek rémtetteiért [Marx is Not Responsible for his Atrocities] (4 May 2018), <https://24.hu/kulfold/2018/05/04/jean-claude-juncker-karl-marx/>

European Court of Justice (CJEU, formerly the EU Court of Justice until 1 December 2009), the EC has developed a new approach to the protection of individuals and it has also included fundamental rights in the so-called “general principles” of European law.

According to the CJEU, these general principles are intended to reflect the content of human rights as enshrined in national constitutions and human rights treaties, in particular the European Convention on Human Rights. The CJEU stated that it would ensure that EU law was aligned with these principles. The Treaty of Lisbon entered into force on 1 December 2009 and changed the status of the EU Charter of Fundamental Rights and made it legally binding. Consequently, the EU institutions (as well as the EU Member States) are obliged to comply with the Charter “if they implement EU law” (Article 51 of the Charter).

It is important to point out that EU values and characteristics (of which human dignity, equality, respect for human rights and respect for pluralism, non-discrimination, tolerance, solidarity, equality, including gender equality, are prominent in EU law) are not an objective reality, but their interpretation varies according to the situation and may even serve as a reference point for opposing (political) arguments.<sup>98</sup>

András Pünkösty emphasises, in essence, that the interpretation of fundamental rights, with particular regard to situations in which competing fundamental rights are formulated, depends on philosophical assumptions.

At present, only philosophical basic assumptions in Europe can legitimately appear in the solution of the individual boundaries of interpretation, which lie on the ground of secular rationality, displacing religious-based arguments.<sup>99</sup> It is also a good summary that “taking all these assumptions into account, we can conclude that the human rights doctrine is the instrument of European integration, seeking to find all of public life in decision-making situations related to the boundaries of a person’s life, with the ultimate responsibility for jurisprudence - the judges of international judicial forums are particularly endowed. That is, the authority for the definitive things in human life has been transferred into the hands of lawyers<sup>100</sup> All of this is necessarily due to the fact that “the legal principles underlying EU law were based on a

---

98 András Pünkösty: *The Ethical Aspects of European Union Law - Critical Analysis, in particular the Church’s Social Teaching - Dissertation of the Doctoral Thesis* ([https://jak.ppke.hu/uploads/articles/12332/file/Punkosty\\_A\\_tezismv.pdf](https://jak.ppke.hu/uploads/articles/12332/file/Punkosty_A_tezismv.pdf))

99 Pünkösty, p. 11

100 Pünkösty, p. 12

legal, ethical, moral and religious culture, but in recent times - especially from 2004 on - the content of these concepts has been modified so as to be neither natural nor consensual and the new content did not replace the original values. Thus, the content crisis of the classical concepts formulated and adopted by the Union can continue to pose a threat to the political meaning of the more unspecified principles. As a result, the principles that were originally intended for the stability of the Union can easily become instruments for ever-changing political aspirations, initiatives and directions, as they have often been seen by the Member States in many cases.<sup>101</sup>

This monopoly of interpretation is used in the context of political attacks embedded in legal political encroachment against states that do not want to tolerate national identities and national sovereignty, processes that want to eradicate traditional European values, as I mentioned earlier.

The endless interpretation of the principle of non-discrimination is flooding the European Court of Justice case law and EU and UN legislation on human rights, acting as already mentioned.

The Dutch lawyer and historian Thierry Baudet<sup>102</sup> rightly points out that this is a fundamental and essential aspect at first sight, but that the primacy of any traditional European value can be questioned and can equally be equated with strange, dangerous trends and European spiritual common roots from the European cultural sphere, prohibiting the latter from being protected against dangerous habits, practices and social models.

It is no wonder that we read the statement on the EU's own website, revolutionised by the socialist era, that "inequalities have not yet been fully eliminated, but the EU has made significant progress in this area."<sup>103</sup>

For the sake of clarity in this round, it is also stated here that "the values of the EU are shared by all Member States: they build a society in which inclusion, tolerance, justice, solidarity and non-discrimination are the norm".

Wonderful. In 2012, the EU won the Nobel Peace Prize for promoting peace, reconciliation, democracy and human rights in Europe. No comment....

But did the founding fathers of the European community in cooperation within the organisational framework really want this, the same as the European people, at the time?

---

101 Pütkösty, p. 13

102 Thierry Baudet: : A határok jelentősége [The Significance of Borders](Századvég Kiadó 2015.), p. 190

103 What values does the EU represent and what are its goals? - EU website ([https://europa.eu/european-union/about-eu/eu-in-brief\\_hu](https://europa.eu/european-union/about-eu/eu-in-brief_hu))

Robert Schuman, one of the fathers of European integration, imagined a supranational structure that would not break ethnic and political boundaries nor the sovereignty of nation states, but it would create cooperation and solidarity at the federal level with equal rights and responsibilities between the European states without denying the historical past.

A kind of pro-European cooperation that prevented future wars is what was imagined, as a historic necessity, by the otherwise deeply devout Catholic former French prime minister.

His Holiness John Paul II, in 2003, recalled that the main promoters of the unification of the European continent were men who were deeply affected by the Christian faith: Adenauer, De Gasperi and Schuman. How could we underestimate the fact that in 1951, before the start of negotiations on sensitive issues, they held a meeting at a Benedictine monastery on the Rhine to meditate and pray?

Yet, in 1952, Jean Monnet, who was widely known as the father of Europe, made it quite clear that “the merging of economic functions would force sovereignty of the nations into a single European state” and has always worked to implement the federal model, placing the emphasis on supporting French nationalism.

But this thought is not his intellectual product: Richard Coudenhove-Kalergi had formulated the doctrine that has become infamous as the Kalergi-Soros Plan in his book entitled “Praktischer Idealismus” [Practical Idealism].<sup>104</sup> According to Kalergi, the Europe of the future will not be owned by its indigenous people, but by a one-of-a-kind human being, the result of the forced mixing of different races. In his view, the people of Europe should be crossed with yellow mongoloid people and coloured people of the Third World to create an identity, an ethnically non-rooted, multinational crowd that could easily be ruled by the future power elite.

Kalergi’s first step was to proclaim the deprivation of European nations from their right to self-determination, and later set the target of exterminating these nations through mass immigration and ethnic separatist movements. For Europe to be smoothly dominated by a new leader, Kalergi proclaimed the creation of a new, homogeneous racial mix of blacks, Asians and whites. According to him, the man of the future will be mixed; the racial groups and

---

104 Richard Koudenhove-Kalergi, *Praktischer Idealismus* [Practical Idealism] (Pan-Europa-Verlag, 1925) <https://underinformation.files.wordpress.com/2010/02/praktischeridealismus.pdf>

the social classes of today will gradually disappear due to the narrowing of space and time, due to the cessation of prejudice.

The Hungarian lawyer-publicist János Drábik rightly points out that, by now, “Kalergi’s ideas have become the ideal foundation of the European Union.”

The totality of the European integration laws is constantly enabling the amalgamation of Africans and Asians with Europeans to destroy the identity of the indigenous European population and to homogenise the white-race peoples into a multifunctional mulatto race. Its purpose is for the financial power elite to get rid of the indigenous people, who have a strong sense of identity and form a community of values and norms based on deeply-rooted traditions.<sup>105</sup>

The increasingly evident fact that the EU institutions and decision-makers pose a genuinely worrying European demographic situation, economic problems, high unemployment, widespread poverty, individual and state indebtedness and living standards, and in spite of differences in standards and periphery in terms of living standards and development, they are not working on a professional solution based on creative cooperation between nation-states through these rational suggestions and programs of actual promotion of the security, well-being and freedom of European citizens and peoples, but they are also attempting to reduce the residual defence potential of nation-states by using the above-described oikophobic/patriophobic methods, while vigorously implementing an immigration program that cannot be supported by any rational argument and promoting the colonial expansion of the global financial system.

As a result of the liberalisation of capital movements, global capital has an ever-increasing impact on national economic policies. The deregulation of the financial system has eliminated the control of capital movements, and the possibility of government intervention in the operation of financial and capital markets. Liberalisation made an unprecedented contribution to the institutional framework of the global economy and drastically increased the dependence of individual economies on global capital flows.

One of the decisive ideologists of the denationalizing globalist project, American Saskia Sassen said the global capital market could be seen as a concentration of power capable of influencing national governments’ economic policies and, consequently, their fundamental political direction. He has

---

105 Drábik János: Coudenhove-Kalergi terve kevert lakosságú Európára [Coudenhove-Kalergi’s Plan for a Mixed Population Europe] (2015) <https://drabikjanosblog.wordpress.com/2015/07/21/coudenhove-kalergi-terve-kevert-lakossagu-europara/>

shown that global financial markets have gained more than the power of the sovereign nation state over the past.<sup>106</sup>

At the same time, János Drábik rightly states that this dark modern age is decadent, because it is characterised by cultural decay, moral decline, social justice being extinguished by a small elite of monetary power and a drastic weakening of peoples' defence and resistance. The eradication of traditional values associated with community existence has accelerated, whilst the bankrupt world monetary order tries to show its own values, disguising its own interests timelessly. In contrast, there is a need for a value-based and community-based harmonious world order, in which power must be withdrawn from the financial elite.<sup>107</sup>

We can record that, instead of protecting traditional European national communities and values, the EU strengthens, builds and uses as a tool the liberal democracy and the rule of law, the defence of democracy with liberal "civil" and "legal" organisations serving global interests and with global companies and allied media serving these interests. Arranged in a multi-complex, incredibly wide-ranging, professional network of clear-cut tasks, it is often disguised as a cloaked, stealthy, and hence not always identifiable cunning technique at first sight. In contrast, the organisation of states and civilians aimed at protecting national interests and values is still far from being achieved, but there are encouraging signs of this in Chapter 3.

Finally, here are some illustrating legislative examples of how much the EU and the UN are helping to eradicate traditional European national communities and values in the area of immigration and asylum. (The ECHR's "law development" work has already been presented.)

In the EU legislation, despite the existence of a European Citizens' Initiative condemned to a marginal role, the European Commission has a decisive role to play, but in the common decision-making system, the European Parliament consisting of representatives elected for five-year terms directly by European citizens - though typically a very modest amount of them actually take part in this, with an average participation rate of 40% (and lately the percentage was 30% in Hungary) -, and the EU Council representing the governments of the Member States, pronounce the final word in a number of very complex decision-making procedures. It is enlightening that, in a Euro-

---

106 Saskia Sassen: Globalisation or denationalisation? (in: Review of International Political Economy 10:1 February 2003: 1–22) <http://transnationalism.uchicago.edu/De-Nationalization.pdf>

107 János Drábik: A sötét újkor [The Dark New Age](Gold Book 2010.) 12-13.p.

pean Citizens' Initiative launched in 2012 as a legislative miracle weapon, only 4 initiatives have been decided by the Commission, and as an example, the Commission has decided not to submit a legislative initiative on the protection of human embryos, which is listed by nearly two million European citizens; proposed because "Member States and the European Parliament have recently held talks on the relevant EU policies and decided on the necessary measures. The Commission has come to the conclusion that the existing support framework is the right one that has recently been discussed and adopted by the Member States and the European Parliament."

At the same time, the EP can use its own legislative initiatives to the Commission, which means in practice that the federal-liberal mainstream will first test such proposals with suggestions for their own purposes on a proposal or a draft directive submitted later by the Commission.<sup>108</sup> Here are some examples of immigration and asylum:

In 2016, a report on the conditions of entry and residence of non-EU citizens for research, study, training, practice, volunteer service, student exchange programmes, educational projects or au pair activity was presented to the EP by the Swedish Liberal Cecilia Wikström which passed through the votes of the liberal-socialist-moderately popular mainstream and became a directive despite<sup>109</sup> the opposition of the Eurosceptics.

The proposal<sup>110</sup> is a cunning tool of institutionalised immigration, based on seemingly human-friendly elements (e.g. the arrival of au pairs), but would in fact open the door for immigration, in addition to the possibility of sex slavery prohibited by Article 5 of the Charter of Fundamental Rights, since for example, the induction of Philippine women supposedly for child care can help to indirectly replenish the human resources for prostitution. The Court of Justice of the EU has already laid it down by extending the rights and

---

108 For many years, I have been able to follow these proposals on an independent basis as an adviser to Krisztina Morvai, an independent MEP, who has been one of the key advocates of European patriotic value and self-defence discussed in this paper since the 2009 elections

109 DIRECTIVE (EU) 2016/801 on the conditions of entry and residence of third-country nationals for the purposes of research, studies, training, voluntary service, pupil exchange schemes or educational projects and au pairing

110 European Parliament legislative resolution of 11 May 2016 on the Council position at first reading with a view to the adoption of a directive of the European Parliament and of the Council on the conditions of entry and residence of third-country nationals for the purposes of research, studies, training, voluntary service, pupil exchange schemes or educational projects and au pairing (P8\_TA(2016)0216) <http://www.europarl.europa.eu/sides/getDoc.do?type=TA&reference=P8-TA-2016-0216&language=HU&ring=A8-2016-0166>

legal principles previously developed only for EU citizens to third countries whose legal status is thus almost identical to that of indigenous European citizens. By institutionalised positive discrimination, the position of legalised immigrants is typically more favourable to social and legal protection than for indigenous Europeans, who will receive less and less attention and resources through this process.

The proposal is also bad for the peripheral states and the third countries concerned, serving only the interests of a treacherous European economic and political elite who wants to implement the doctrine and a global order.

This model is also an unscrupulous means of brain drain from third countries: instead of having to fight a staggeringly high unemployment rate for young people (EU average of 20%, but twice as high in southern states) by creating jobs for them, with the promise of scientific research and volunteering, they are colonising and running their European population change project.

Self explanatory, telling sentences disclose the essence of the proposal, from which everything becomes clear:

“In the context of the Europe 2020 Strategy and the need to ensure smart, sustainable and inclusive growth, human capital represents one of Europe’s key assets. Immigration from outside the EU is one source of highly skilled people, and third-country national students and researchers in particular are groups which are increasingly sought after. Third-country national students and researchers can contribute to a pool of well-qualified potential workers and human capital that the EU needs to cope with the above-mentioned challenges.”

“Globalization calls for enhanced relationships between EU enterprises and foreign markets, while movements of trainees and au-pairs foster the development of human capital, result in mutual enrichment for the migrants, their country of origin and the host country and an improved mutual familiarity between cultures. However, in absence of a clear legal framework, there is also a risk of exploitation to which trainees and au-pairs are particularly exposed, with the subsequent risk of unfair competition.”

The latter turn is specifically Pharisean, because this kind of brain drain, which serves the interests of both multinationals and mixed “elite” forces in Europe, is particularly exploitative and at the same time distorts competition, yet they seem to be fighting against them, while promoting these two phenomena by decreasing the quality of life of indigenous European communities as a result of high unemployment and increasing immigration. It “bravely”

serves the purpose of anti-European goals, while promoting precisely the loss of European national communities.

Another EP proposal is symptomatic of a more intense immigration project. The EP Legislative Resolution<sup>111</sup> resulting from the report by Mary Honeyball, a UK Labour Representative, proposes to extend the framework of asylum - cunningly hidden behind the veil of concern related to violence against women - to EU Member States in such a way that “forms of gender-based violence and unnecessary discrimination - including violence and sexual aggression, female genital mutilation, forced marriage, domestic violence, and gender-based discrimination by the state - be persecuted.”

In essence, this means that a significant proportion of women and homosexuals living in the Islamic world may be entitled to seek refugee status in any EU Member State as a result of persecution. At the same time, it is a noticeable and detailed disappointing phenomenon that a large proportion of such women who have arrived in Europe continue to suffer legal deprivation and persecution in their family ties due to the effect of parallel Islamic law, because the European rules on “enlightened” democratic, legal certainty cannot be enforced by Member States with a large number of immigrants, but this cannot be guaranteed by their own indigenous nations, as is shown by the growing number of sexual violence against young European women by young men who make up the vast majority of immigrants. The proposal also includes other ominous gems according to which the EP calls for appropriate action to ensure that this new approach is “consistent with the principle of non-refoulement and that the rights of women, children and other vulnerable groups are not undermined; calls for gender differentiation to be applied; believes that any list of safe countries of origin should not result in less favourable procedural treatment for women whose claims for asylum are based on fear or experience of gender-based violence; stresses the need to avoid hasty decisions which do not take due account of the dangers, and even the threat of death, facing women who have suffered gender-based violence if their application is rejected and they are forced to return to their own country”.

All this is combined with the extension of the convoluted reasoning of the family reunification clause, for which the adopted proposal emphasises that “family reunification procedures [are needed] to afford individual rights to

---

111 European Parliament resolution of 8 March 2016 on the situation of refugee and asylum-seeking women in the Union P8\_TA(2016)0073 <http://www.europarl.europa.eu/sides/getDoc.do?type=TA&reference=P8-TA-2016-0073&language=HU&ring=A8-2016-0024>

women and girls joining their families in the EU, so that they do not have to depend on a possibly abusive relationship with the male family member for access to health, education or work“.

Finally, without mentioning the details, reference should also be made to the most recent extremely dangerous immigration efforts to discourage Member States that are resistant to immigration dictates, as well as to sanction immigration and the protection of the EU's external borders entirely to the EU's decision-making and enforcement powers, obviously in order to break the resistance of intrusive sovereigntist Member States. With the humanitarian visa, which was not a surprise, a “reform” that extends the possibility of settling in the EU is also on the agenda. The committee responsible (LIBE) had already adopted this initiative on 10 October 2018.<sup>112</sup> One can clearly see that the humanitarian visa is essentially intended to allow the EU immigrants, who would otherwise not be eligible under the asylum rules, to gain access to the EU as a welfare immigrant. If this proposal were to be adopted, the border protection efforts would be rendered meaningless because the pseudo-refugees could be fleeing into the EU under the humanitarian visa for refugees claiming themselves persecuted and sexually violated. The eternally recurring false argument is also reflected here: instead of eliminating trafficking in human beings and protecting borders effectively, legalising illegal migration is the solution. The European Asylum Support Office, which is intended to be transformed into the European Union Agency for Asylum with much wider powers, is under a similar “reform”.

The recent haste in these proposals is understandable, as the mainstream would like to shorten the fate of these proposals in the run-up to the next EP elections in May, and thus the anticipated advancement of European patriotic forces is ready to create a new situation line-up.

In this round, it is important to point out that the resolution<sup>113</sup> of the EP adopted on 18 April 2018, following a joint submission by five political groups, clearly supports the UN and EU efforts and legislative steps to promote mass migration, including in particular the UN global agreement, signed

---

112 Draft report of the EP LIBE Committee with recommendations to the Commission on humanitarian visas (2017/2270(INL)) [http://www.europarl.europa.eu/meetdocs/2014\\_2019/plmrep/COMMITTEES/LIBE/PR/2018/10-10/1156916HU.pdf](http://www.europarl.europa.eu/meetdocs/2014_2019/plmrep/COMMITTEES/LIBE/PR/2018/10-10/1156916HU.pdf)

113 European Parliament resolution of 18 April 2018 on the progress made by the UN in global agreements on the safe, and orderly migration of refugees (P8\_TA(2018)0118) <http://www.europarl.europa.eu/sides/getDoc.do?type=TA&reference=P8-TA-2018-0118&language=HU&ring=B8-2018-0184>

in December 2018 and opposed by Australia, Hungary and the United States, on “safe, orderly and regulated migration”. One of the essential and unacceptable elements of the UN Global Migration Pact<sup>114</sup> is that it intends to make immigration a fundamental human right and reclassify the issue of crossing borders into a category of human rights. To this end, the EP adds such a shocking argument that migration is a proactive adaptation strategy and a poverty-reducing livelihood model, which contributes to inclusive growth and sustainable development, or “planned and well-managed migration policies can help achieve sustainable development and inclusive growth, as well as reduce inequality within and between states”.

### 3. Protection of European values and national identity with national state regulators

#### 3.1 *States on the path of self-eradication*

In today’s Europe, especially in the north-west and the south, we have recently seen that the factors and threats in Chapter 2 have led to a strong weakening of self-defence reflexes and, therefore, nations are less able to resist the pressure of those who have already accessed parallel societies, namely the African and Asian immigrants and those aspiring to enter. While the mainstream decadent European trend calls for the renunciation of humane assistance and the renunciation of the right of self-defence of European nations, vigorous immigrants of strong religious and national beliefs are pursuing a conquest programme with ruthless consistency, exploiting the weakness of rich nations and the fact that the demographics are competing with street-length advantage over the people of Europe. Fortunately, resistance is already evolving; Chapters 3.2 and Chapter 4 deal with legal and civil protection means of the self-defending states.

Béla Pokol, Hungarian lawyer and political scientist, presents the inevitable demographic crisis with surgical precision, pointing to the fact that population decline is a problem for all of Europe, and, while in eastern EU countries this is exacerbated by the Roma question and the western EU member states are facing the resulting brain drain, in the richer western states, the

---

<sup>114</sup> UN Global Compact for safe, orderly and regular migration (final draft, 11 July 2018) <https://www.un.org/pga/72/wp-content/uploads/sites/51/2018/07/migration.pdf>

rapidly growing number and integration problems of the adopted Muslim population make the issue a top priority.<sup>115</sup>

In contrast to the birth rate of European peoples that is far below the 2.1 birth rate required for reproduction, the fertility rates of Muslim immigrants range from 3 to 5 and this can clearly lead to the expectation of a minority in the traditional majority societies and their disintegration if trends do not change: stopping immigration, deporting fictitious refugees and economic immigrants, significantly increasing the willingness of native national communities to have children, and transforming the entire economic and political system into European values and protecting people.

Béla Pokol also points out that the methodology used today against the deployment of minority gun-violence in Europe was originally developed in the US, which began with the opposition of blacks and whites, and then continued with the “revolution” of the fundamental rights movements of the ‘60s. It was then extended to the minority groups of homosexuals, feminists and immigrants through a new political institutional base (politicians, opinion formers, actionist movements, human rights organisations, and press organisations financed by the foundations of banking circles), so that “the massive social majority has been transformed into a set of conflicting minorities”.<sup>116</sup>

The demonisation of national feeling and sovereignty and dubbing them as concepts to be rejected (i.e. patriophobia), is still common in EU organisations, and especially in the European Parliament (EP). According to Klaus Hänsch, former German President of the EP (1994-1997), “we can never again allow enough sovereignty to any state which would allow it to decide between prosperity, mourning, war and peace”.

Another former German Social Democrat MEP and domestic speaker at the EP, Martin Schulz (2012-2017), who recently failed in his home country, puts it more bluntly: “If we throw into question the essence of the European project, we’re playing with the fate of the next generation, because the 21st century is one of global cooperation and competition between entire regions, not between small countries like mine, Germany: what is a population of 80 million compared to 1.4 billion in China? How can we survive alone in the 21st century? Those who claim that we should bring down Europe and re-nationalise are playing with the security and the future of an entire generation. ... So the issue is not Europe. The issue is nationalism on the part of some

---

115 Béla Pokol: *Europe’s final days – the consequences of the demographic collapse* (Kairosz, 2011) 9.p.

116 Béla Pokol: 190-191.p.

governments. And going back to your first question: that's exactly what leads Europe into crisis, when some governments don't do their part in relocating refugees. They create these problems with their nationalistic stance, and then they say Europe is incapable of resolving this migration crisis. It's a show of cynicism that is unprecedented. ... The heart of the problem is that the European Union is not a federal state where the commission is a federal government, with me the president of a federal parliament. ... Europe is not responsible for the suburbs of Paris. The EU did not create Molenbeek. Perhaps these people have turned against the European way of life. By the way, Marine Le Pen does the same, she rejects the European model.<sup>117</sup> It is astonishing how he puts the anti-European no-go zones and the French patriots promoting a Europe of all nations on an equal footing.

Douglas Murray makes an ominous statement that the loss of a single story about our past, our present and our future can lead to a serious upheaval at any time. It is fatal in times of social change. The world is rushing into Europe when Europe is no longer clear about itself. If millions of people arrive into a strong and self-conscious culture, it may even work; if, however, it is full of guilt, dull and dying, it will certainly not work. Although he believes that Europeanism is not primarily about race, but about European values and affectionate national communities that adhere to and respect it, not everyone in the world can become European.<sup>118</sup> This is similar to the Hungarian national concept, which is not based on ethnicity, but on the community of values, and is nevertheless intrinsically bound to the people.

It is also a hard truth that "in a period of multiculturalism, Europe has devalued itself so much so that the host society has retreated and hopes that it will be considered a harmless participant," while at the goal is its very elimination.<sup>119</sup>

Some European states are struggling with determined consistency in their self-destructive and inclusive paths under the leadership of their treacherous political classes, not realising that they are in danger. Along with the increasingly growing immigration, the rising number of emigrants from the indigenous population has risen, essentially escaping from the big cities, but the exodus and relocation to a European (typically Central European) state where

---

117 Martin Schulz on the Nationalists (Euronews, May 12, 2016) <https://hu.euronews.com/2016/05/12/martin-schulz-a-nacionalistakrol-peldatlan-cinizmus>

118 Douglas Murray: p. 11

119 Douglas Murray: p. 102

national and European character is preserved and immigration is at a minimal degree.

A good example of this is Sweden, the self-eradication programme has risen to governmental level, and, so far, the recent (September 2018) elections have not brought changes, although the patriotic power (Swedish Democrats) has strengthened, though it was not able to form a government, but neither could the social democrats. Sweden was the state next to the Germans who received nearly 2% of their population since 2015, totalling close to 200,000 African and Asian people. Surveys show that Swedes will be in minority by 2040 if current demographic trends continue, and even in Malmo this may happen within a decade. In Sweden, the media is hiding the main problems of immigration, a kind of censorship, a situation similar to that of the communist era: whoever raises delicate issues will suffer legal hardship and persecution.

In Sweden's big cities, there are more and more no-go zones, crime has been enormous, and the police have no control over the situation. The aim of the Swedish political elite is to create a multicultural society and replace the former population with it.

"One culture alone should not be rewarded for one that allowed all other cultures to be praised," writes Douglas Murray and gives hair-raising examples from Swedish public life. In a government conference "Together in Sweden" in 2015, Ingrid Lomfors, President of the Live History Forum, said in a praiseworthy speech that there is nothing new in immigration, everyone is an immigrant and that there is no Swedish culture. Mona Sahlin, former Swedish Social Democratic Minister for Social Integration, in a Kurdish Mosque with a scarf on her head, in her speech said "many Swedes are envious of the rich and unified Kurdish culture, while the North has only inanities like Midsummer's Eve".

According to a Japanese economist, Takaaki Mitsuhashi, Sweden is a perfect example to show what happens when we open the gates to mass immigration. "The country has similar qualities as Japan, a high GDP, and a free and democratic society. However, if we allow the way for mass immigration, everything will change", he assessed the situation, and added that the employment rate of immigrants is very low, so forcing immigration into Sweden was not the solution to its shortage in the labour force.<sup>120</sup>

---

120 Japanese Economist Uses Sweden as Example in Warning Against Mass Migration (breitbart.com, based on 888.hu ) <https://www.breitbart.com/europe/2018/08/14/japanese-economist-uses-sweden-as-example-in-warning-against-mass-migration/>

The situation in Germany continues to deteriorate as a result of large-scale coalition governance, mainly due to mass immigration that peaked in 2015, but its population is already waking up and becoming increasingly shocked by the untenable situation of self-destruction. The support of the anti-immigration party *Alternativ für Deutschland* (AfD) is getting stronger, but it has not yet been able to break through and prevent the worrying process as an unavoidable factor. The reason for this is the guilt and tendency for self-denial forced on Germans after World War II, but their ever decreasing prosperity still maintained by their strong economy, as well as carefully manipulated brainwashing and the silent reality are still able to sustain the forces that betray German interests.

In 1951, Karl Jaspers, a German philosopher, summed up the typical phenomenon of self-mutilating, guilty attitude of turning against national roots that had developed in Europe after the two world wars, and especially for the Germans: “the great German nation now has the task of denying national existence... The history of the German nation is over. As a great nation, we can only do one thing for the world and for ourselves: we need to make everyone realise, that even today, the idea of a nation-state can have disastrous consequences for Europe as well as the other continents.”

In Germany’s most sought-after book (“Germany Eliminates Itself” - DVA-2010) Thilo Sarrazin, a left-wing financial expert, introduced the dramatic consequences for the Germans, the multi-million expansion of the Muslim masses and their inability to integrate, the decline in the overall level of intelligence and the expected economic and cultural collapse, and has been subject to destructive criticism in *Willkommenskultur*, which was already badly damaging at the time, but which has been particularly shocking since 2015.<sup>121</sup> Of course, instead of facing reality, the critical voices against him talk about how much damage he caused to Germany with his book, and how his thoughts harmed German society. Sarrazin’s words were ruthless: “Integration is the accomplishment of one who integrates. Whoever does nothing, I don’t have to appreciate. I don’t have to appreciate anyone who lives off the state while rejecting it, who doesn’t take care of their children, and produces new headscarved girls. This is true for seventy percent of the Turkish and ninety percent of the Arab population of Berlin. Many of them don’t want to integrate but want to live according to their own mores and traditions. In

---

121 The same dimensions are presented by Udo Ulfkorte, who has died since then: *The refugee c.* (Patmos Records, 2016), unveiling the real background and beneficiaries of immigration, the horrific costs and sufferers, and the German citizens who finance it

addition, they represent a mentality that is aggressive and atavistic as a state mentality. ... My idea is no immigration at all, except for highly qualified people, and in the long run, no money allocation for immigrants.”

His latest, extremely detailed, voluminous resource-based book<sup>122</sup> published this year is straightforwardly about Islam preparing to take over Europe. According to him, based on the high birth rate of Muslims and the tendency of immigration in Austria, Germany and Europe, the majority of people will be Muslims in two to three generations. “If we do not want this, we must stop immigration. Those who do not want to stop it, give their approval by resigning to it. ... They are shaping the system with their mentality, and if their numbers grow at the same time, they will take over society at some point. There is no master plan behind it, it’s simple mathematics,” he underlined it in the interview concerning the book. He also explains that “we need to stop migration and, moreover, to ban headscarf-wearing in schools and many other measures in the area of social policy. Every state in Europe has the sovereign right to decide who can come to us and who can live with us.” It is quite reasonable to suggest that immigrants and refugees should remain in their own culture, so that everyone can live in a culture similar to their own and avoid cultural clashes and the conquest of Europe by Islam. But the reform of international law on asylum is inevitable. Unfortunately, the draft of the UN Global Migration Pact<sup>123</sup> is not pointing in this direction.

In addition, the above phenomena can be observed in Belgium, France, the Netherlands and Spain, with varying degrees of tendency to show signs of deterioration.

### *3.2 European self-defence: the model of a self-defending national state*

In the mid-eastern part of Europe, in the dark shadows of the communist dictatorship, people lived through considerable losses but not an irreversible loss of value and self-consciousness, but even so they were left out of some of the West’s self-liquidating effects, and their standard of living on most of their territories on the western boundaries with the Iron Curtain was not affected because of its more modest level of immigration. After the collapse of Communism, they left room for colonialism in the hidden European integration with the West with excessive naivety and frivolity. In the meantime, however, there has been some sobering up: the states in this region realised that there

<sup>122</sup> Thilo Sarrazin: Feindliche Übernahme [Hostile Takeover] (FBV, 2018.)

<sup>123</sup> Warum sollen keine Muslime kommen, Herr Sarrazin? [Why should Muslims not enter, Mr. Sarrazin?] <https://www.krone.at/1764521>

is a major threat from the EU to their regained self-determination, and they need to protect themselves regionally by joining forces against the immigration project.

In 2015, Hungary was caught in a cross-fire of a land-based human smuggling route to southern Germany and Sweden, with hundreds of thousands of illegal migrants moving northward across the southern boundary (the EU's mandatory external border) and an unsustainable crisis developed.

With some manoeuvres, but with much greater determination, came the response, based on historical reflexes of national defence: protective fences were built by significant military and police forces on the Hungarian-Serbian border, in addition to a number of legislative amendments and strict legal regulations with criminal sanctions to the legal crisis in immigration. Given that, for the third time in a row, the government parties have a stable constitutional majority - following the referendum in Europe on this issue so far - there has been a constitutional change: the Fundamental Law of Hungary<sup>124</sup> prohibits the introduction of foreign populations and at the same time has made the protection of constitutional identity and Christian culture a state task. The activities of immigration project organisations, disguised as part of George Soros's network, funded from abroad, were thwarted by a tool for direct democracy unprecedented in Europe, the so-called national consultations and strict restricting laws following them (the Stop Soros! law and its antecedents).<sup>125</sup> These measures include, among others, the registration of foreign-sponsored organisations promoting mass migration; they should publicly report on their activities; they have to pay a tax that the state allocates for border protection that keeps people who can additionally be banned from crossing the border.

It was recorded that non-Hungarian citizens who arrived to Hungary through a country wherethey were not exposed to the direct threat of persecution, were not eligible for asylum. A worldwide unparalleled State Secretariat protecting the interests of persecuted Christians was established.

All this is complemented by a foreign policy that protects sovereignty eastward and at the same time strengthens relations in the region, a policy that protects national economy, culture and self-identity, and provides a firm

---

124 Seventh Amendment to the Basic Law of Hungary (28 June 2018.)

125 Act VI of 2018 on Amending Certain Laws on Measures against Illegal Immigration, Act XLI of on Amendments to Certain Tax Acts and Other Associated Acts, and on Immigration Special Tax, Act LXXVI of 2017 on the Transparency of Organisations Supported Abroad

defence against the arbitrary procedures and decisions of the EU. A typically proactive, thematic and confrontational attitude towards the EU and the UN was adopted. Within this framework, from the outset, Hungary - initially alone, and later with an increasing number of allies - successfully opposed the displacement of illegal immigrants into the EU, which has long been one of the EU's main aspirations. It is an unacceptable double standard that while the EU's rules are respected in Hungary, other states regularly break them without consequences.

Emphasis was placed on improving the unfavourable demographic situation, but the response was not to encourage immigration but to encourage procreation. The results of the family protection regulations that have been put in place to this end are already perceptible, fertility indicators are rising, although they are lagging behind the ideal. These steps can also be seen as a European example to follow (e.g. family tax allowance, family home discount, graduate children's allowance, extra children's allowance, Women 40 programmes).

Breaking with the earlier self-imposed direction of the patriotic economic policy revolution, employment levels and the economy have started to grow in line with incomes, as inflation, public debt, the base rate and the general government deficit declined. Public safety has improved, a significant part of the robust privatised national strategic sectors, banks and public utility providers have been acquired by domestic companies, many infrastructure developments have been implemented by domestic enterprises, and domestic small and medium-sized enterprises have gained strength. Of course there is still room for improvement, governance is not without flaws and there is no radical change in every aspect of life, but the trend is encouraging.

All this was coupled with the public demonstration, unveiling, and raising public awareness of the harmful activities of the EU, UN and networks threatening traditional European communities and values (e.g. Soros). Finally, because of the dictates of peace denying Hungarians the right to self-determination, - by embracing - to an increased degree - the interests of the millions of millions of detached Hungarian communities involved, and by multiplying the resources available to them, Hungary also took a strong stand against Ukraine, which is in violation of the rights of Trans-Carpathian Hungarians who are in an increasingly threatening situation.

Basically, Russia (outside of the EU) has moved in this direction, and Poland (within the EU) did too, but most of the other states in the region have different emphases, basically claiming protection of sovereignty and self-de-

termination and rejecting the values imposed by the Eurocrat elite, including immigration. It is encouraging that after Denmark, this year, Italy and Austria have joined this direction as well: they have strong border protection and are opposed to immigration, however, concerning those immigrants that have already entered, their position is divergent regarding their displacement.

Italy has been under enormous pressure: as a result of the 2015 migration crisis, some 700,000 illegal migrants have arrived in Italy, the vast majority of which originated in Black Africa, causing a massive public security, social and economic crisis. The anti-migrant parties have managed to form a government almost at the last minute, and since then, the struggle under the leadership of Matteo Salvini, Minister of the Interior, to protect maritime borders and tackle the serious crisis and to repatriate illegal migrants, has put an end to the “aid” and “rescue” ships operated by Soros NGOs (non-governmental organisations).

The United Kingdom’s exit from the EU is a radical sovereignty movement, and at the same time an orientation for others, but it may not be enough for the survival of one’s own culture due to the highly advanced loss of value due to immigration.

Denmark’s current, centre-right government has been stepping ahead of its efforts to reduce immigration and protect Danish national consciousness since 2014, but this year may be at risk if the Social Democrats return to power. The stakes are huge, as the indigenous Danes will be in a minority by 2090 unless the current demographic trends change – as the latest research from the University of Copenhagen has revealed.<sup>126</sup>

Finally, it is worth pointing out that one would need to step up in the field of value protection at the primary nation state level, although one cannot really deal with all the challenges at this level. Therefore, as the Hungarian political scientist, Tamás Fricz rightly points out, it may be appropriate to create local national associations from the bottom up, so that these could establish the necessary organisations, properly controlled on a global scale that are responsible, proportionate and accountable, represented by elected national leaders with a patriotic approach. And this requires national politicians who are able to resist the will of the global elite and, at the same time, overcome the long-term planning of the cycle logic. Only this type of bottom-up alliance and the transnational cooperation between nations moving in the context of

---

126 Denmark: Indigenous Population Will Be Minority by 2090 <https://www.defendevropa.org/2018/population-replacement/denmark-indigenous-minority/>

globalisation can counterbalance the greedy endeavours of the global power elite.127 A perfect example of this is the cooperation of the Visegrad Four (V4; members: Czech Republic, Poland, Hungary, Slovakia), within which the four Central European EU Member States have entered into regional cooperation to develop and protect their common interests and values, to leverage and optimise mutual economic benefits that are advantageous for their people and to represent their interests within the EU in a characteristic, aligned manner.

This, of course, does not mean that certain issues between some of these countries are swept under the rug, and for example, Hungary should not urge Slovakia to secure and promote according to European standards the rights of the Hungarian nationals, presently totalling about half a million people, whose individual community rights have been broken by the Treaty of Trianon, and later the Paris Accords, including the possibility of implementing the South Tyrolean model of territorial autonomy in the Southern region of the Hungarian majority.

Nowadays, these countries must be united in their beliefs, as the two strong opponents of the EU immigration project, Poland and Hungary, have recently come into the crosshairs of the mainstream EU governing forces who have initiated arbitrary, unfounded and unlawful procedures against these two Member States, involving the possibility of suspending their voting rights in the European Parliament.

A typical example of this united front is the joint statement of the Prime Ministers of the V4 on 21 June 2018, stating that “the V4 countries believe that it is time to take divisive concepts off the table and focus instead on elements which unite us and are working on the ground, like designing a border protection-based system, which aims at stemming the irregular migratory pressure by common European action in the area of the external dimension and by effective, responsible and enforceable border protection”.128 The Czech Lower House has taken a decision condemning the European Parliament procedure against Hungary under Article 7 TEU, and such an initiative was also launched in Slovakia, while the chairman of the Sejm (Polish House

127 Tamás Fricz : A globális önfelszámolás kezdete \ [The beginning of global self-annihilation] (Magyar Idők c. napilap, 2018. szeptember 29.) [Hungarian Times newspaper] <https://magyaridok.hu/velemeny/a-globalis-onfelszamolas-kezdete-3511175/>

128 „Együtt erősebbek vagyunk” – [Together we are Stronger] V4 közös nyilatkozat [joint declaration] (2018. június 21.) <http://v4.gov.hu/download/8/89/32000/Stronger%20Together%20-%20V4%20K%C3%B6z%C3%B6s%20Nyilatkozat.PDF>

of Commons), Marek Kuchcinski, also criticised the EP's decision regarding Hungary.

However, the protection of the sovereignty of nation states in the correct interpretation of European values must not in any way imply the acceptance of the concept of the state-nation and the legalisation of oppression of other national communities. Certain nations that protect their identity must, in addition to protecting their own values, show their cooperation and openness in their territory, and secure individual and community rights and the right of self-determination for traditional European national communities living in within their borders due to different historical reasons - this mostly involves people that have been separated from their national state by new arbitrary state boundaries or those that have no independent state but do have their own specific national identity (such as the national communities of millions of Hungarians living in areas in the Carpathian Basin that amounted to two-thirds of the territory of the Kingdom of Hungary, which have been annexed in 1920 with the Treaty of Trianon).

Because of the nature of the UN's and the EU's immanent efforts to eradicate national frameworks, it is no surprise that these organisations have not established any effective and enforceable legal regime for the individual and community rights of traditional national communities squeezed into a minority queue, despite living in such a situation. They account for 10% of the EU population - approx. 50 million European citizens.

This is the goal of the European Citizens' Initiative (Minority Safe-pack<sup>129</sup>), which has been certified with 1.128.385 signatures from European citizens. The initiative can bring some breakthroughs in this area, although knowing the attitude of current European Commission, which behaves as a federal government, moderate optimism might be justified regarding the events following its future submission. After all, the result of exemplary European civil cooperation is an overwhelming road to a huge initiative, with signatures gathered in many EU countries: a sufficient number of signatures have been collected in Hungary, Romania, Slovakia, Slovenia, Croatia, Estonia, Latvia, Spain and Italy.

One can broadly agree with the conclusion in Thierry Baudet's epochal work that the current supranational, intermediate state of European integration, in

---

129 <http://www.minority-safepack.eu/> The initiative is very restrained and focused on individual rights, as it „only calls on the EU to improve the protection of persons belonging to national and linguistic minorities and to strengthen the Union's cultural and linguistic diversity”.

which the EU is stuck halfway between federation and the simple intergovernmental cooperation concept, is unsustainable: the idea of national sovereignty, identity and borders must coexist and prevail in order to talk about representative government and the rule of law. Supranationalism and multiculturalism are incompatible with the spirit of governance and the rule of law of popular representation, because they override their two inevitable basic conditions: universal loyalty and decisive, centralised sovereign power.<sup>130</sup>

The open Schengen external EU borders are unsustainable. While human traffickers, along with the Soros network's civic organisations, are relentlessly delivering immigrants to Europe, for which Frontex often provides assets as a "taxi cab for migrants," Member States are waiting for each other. No one is doing anything except Hungary, which took the initiative first. (Since then, Italy and Austria have also chosen this path.) If a national community is not protected by borders, then immigration will inevitably undermine it. We must therefore protect European national identities instead of eliminating them through multiculturalism and mass immigration.<sup>131</sup>

#### *4. 4. Protecting European values and national identity with national legal protection and civil instruments*

Europe has come under unprecedented pressure with the tune-up of the national dislocation project and massive illegal immigration. The resulting public safety, national security, public health, social, legal and cultural crisis situation seriously undermines and threatens the rights and interests of European nations that are native to and protected by the relevant UN legal norms.

Today, the more conscious and resilient national communities in the world and in Europe are increasingly recognising the dangerous plans of the global world order and are moving on the path of resistance and self-defence: just look at the election of Donald Trump as President and his patriotic-minded activities in the US, or Vladimir Putin and his term in Russia in a similar capacity.

Zbigniew Brzezinski, the decisive leader of the Trilateral Commission, at the "world elite" Montreal Summit in May 2010, stated with concern that "for the first time in all human history, mankind is politically awakened. It has not been so for most of human history. Most people know what is generally going on,

130 Thierry Baudet: p. 386

131 Thierry Baudet: A határok védelme nélkül nem működik a demokrácia [Democracy does not work without the protection of borders] (Magyar Hírlap, 8 February 2016.) [http://magyarhirlap.hu/cikk/47108/Thierry\\_Baudet\\_A\\_hatarok\\_vedelme\\_nelkul\\_nem\\_mu\\_kodik\\_a\\_demokracia](http://magyarhirlap.hu/cikk/47108/Thierry_Baudet_A_hatarok_vedelme_nelkul_nem_mu_kodik_a_demokracia)

generally going on in the world; and are consciously aware of global inequities, inequalities, lack of respect, exploitation." And it is becoming more and more so.

One can understand the paradigm shift that has been formulated within the framework of civic science. According to this, "the distorted pyramid of power must be placed back upright again. This is not possible without waking up the citizens of the nations. Voting citizens cannot be satisfied to accept, sitting in their armchairs before their TV sets, that others shape their fate without asking them. In the future, the spiritually developed active civil world will get stronger, and will be not only socially sensitive, but also able to recognise its national interests. People gathering in civil communities can regulate the activities of the government of the day. Volunteer civil associations, foundations and individuals defending the spirit of the nation will not only be defending and further developing their nation, but also the values of Western and Christian civilisation. Civilians living as a nation have the right to connect and keep in touch with their elected officials on an ongoing basis. Civilians are not free-riders in the world of politics. Instead, it is political parties that will have to buy tickets on the train of human fates from the ticket office of civilians."<sup>132</sup>

There is therefore an indispensable, urgent need for not only national states to act independently against the aspirations described in Part 2, that want to eradicate national values and national communities, but in concert with the self-conscious and worthy patriotic European citizens, the real civilians in organised resistance and self-defence movement based on the people's principle. The strength of this is due to the fact that people's identity is determined by their local, regional and national affiliation, and therefore act to protect their own way of life, their values and their culture, which brings the moral superiority of the army against the attackers, who are typically mercenaries, packed into well-paid and highly organised networks.

One of the strongest of these networks is operated by a financier named George Soros, who, in order to create open societies for his financial and political purposes, leads a "gigantic network of unprecedented formations" that is clearly disguised as charitable foundations with political ambitions, in addition topseudo-legal organisations, media and educational institutions, with their tentacles reaching the highest levels of the EU, the UN, and many international organisations and governments. This huge, global structure can inte-

---

132 László Csizmadia et. al.: *Civilitics, as the science of popular sovereignty* (Méry Ratio, 2017). <http://civillosszefogas.hu/wp-content/uploads/2017/01/Civilitika.pdf>, p. 13

grate into different subsystems of societies and is obviously capable of causing an impact. 133

In the face of this globally organised force, the coordinated operation of patriotic organisations defending the localities is also necessary; therefore all initiatives aimed at this are important, such as the European Civil Cooperation Council for Alternative European Parliamentary Initiatives initiated by the Hungarian Civil Association<sup>134</sup>, or the PEGIDA.

The impact of the majority of European civil society that defends the survival and self-identity of traditional European communities on the EU and its Member States must be strengthened. The building of civil networks, demonstrations in Brussels<sup>135</sup>, awareness-raising and solidarity actions, discussion forums, the organisation of value protection events, the mobilisation of the media, the distribution and promotion of publications, active social media presence, lobbying, European citizens' initiatives, and the initiation of referendums can be excellent tools for this.

In this fateful period, action must be taken by European patriots and exercised by the power of resistance.

And if the tools used to date are not enough, new ways of fighting for freedom may arise (e.g. civil disobedience, refusal of cooperation, boycotts, blockades, strikes).

In addition, the majority of traditional European communities that protect the true and European values of civil society and their identity must act much more effectively and actively with the help of patriotic lawyers. The initiative to liberalise European values in the area of political freedoms should include taking back the initiative from the liberal Soros network organisations. It is important to point out that the liberal attitude of the "defenders of rights", civil organisations such as the NGOs and parties is unacceptable, as it focuses exclusively on "poor, fallen refugees", placing their rights above the rights of indigenous national communities. At the same time, patriotic interests can be borrowed from the methods and legal-jurisprudence summaries that they use.

The so-called political litigation<sup>136</sup> is also an efficient tool for the legal protection of national interests. This tool can be used to produce judicial

133 See here in detail the book by Andreas von Rétyi: *George Soros* (Gerilla Press, 2017)

134 See EUCET Declaration (2017 November) [www.civilosszefogas.hu](http://www.civilosszefogas.hu)

135 A recent example for this is the patriotic demonstration against immigration and migration quotas in Brussels, organised by Hungary (26 November 2017) <http://europepatriotsunits.com/>

136 Béla Pokol: *A perlési politizálás dilemmái* [Dilemmas of Political Litigations] (<http://>

judgments with legal effect in national and supranational court for a to protect traditional European values, although this is not without a barrier due to the double standards judges apply.

This process includes lawsuits in community interests, reporting crimes and notifying authorities for public interest, the protection of patriotic civilians and organisations in personal and other lawsuits against criminal cases when it was initiated due to their whistleblower activities.

It is particularly important to provide professional legal assistance to those affected by or through migrants (crop and other damage, property damage and violent crime, environmental jeopardy, criminal prosecution for voluntary defence work or the exercise of fundamental freedoms related to national self-defence, etc.). Of course, it is important for patriotic law enforcement organisations to receive moral and financial support from committed individuals, businesses, organisations committed to protecting these activities, as it can be measured against a wide range of liberal “law enforcement” organisations that protect the rights of “refugees” almost to the limit of crime, national defence work can only be carried out by such source of funding based on national solidarity.

This may be accompanied by legal monitoring of the situation by traditional European national communities, draft laws and conventions on value protection<sup>137</sup>, reports and shadow reports, the operation of legal clinics and expert workshops providing permanent legal assistance, holding lectures and making films on patriotic rights, legal aid to demonstrating or detained patriots exercising their fundamental rights, organising professional conferences and publishing professional publications, and strong world wide web activity. In addition, there is a need for an active presence in the mass media with personal announcements, debate sessions, and background discussions to counteract the patriophobic law enforcement efforts.

It is particularly important to develop patriotic law enforcement umbrellas and institutions at the European level, with strong and effective partner organisations, with the right resources and specialist staff to deal with anti-European networks and their legal bodies at an appropriate level and efficiency. There is still a lot to do in this area.

---

jesz.ajk.elte.hu/pokol4.html)

137 Worthy of attention in this context is the Polish Ordo Iuris Legal Culture Institute’s Family Rights International Draft Convention (<http://en.ordoiuris.pl/family-and-marriage/draft-convention-rights-family-presented-brussels>)

Such a national European rights protection work is performed by, inter alia, the National Legal Service of Hungarian Patriotic Lawyers.<sup>138</sup> This service has already proven its commitment and ability to act in defending the rights of patriotic resistance fighters and Hungarians living abroad during the massive violations against the Hungarian communities between 2002 and 2010, where the left-liberal government arbitrarily imprisoned citizens using conceptual procedures, violently dispersed demonstrators, shooting their eyes out and committed mass liberty violations.

In the fall of 2015, after massive immigration into Hungary, the organisation was one of the first to point out<sup>139</sup> the weaknesses of immigration law considering its national defence approach and the primacy of the rights of native European nations: “This is a phenomenon that is based on flourishing human trafficking, a conscious abuse of the right to human asylum, which is threatening our country and Europe in the context of organised crime, against which every possible means of national self-defence must be invoked. The Hungarian nation is currently in a legitimate position of protection, the exercising of which cannot be stopped, not even by the European Union. Illegal migration is deliberately encouraged by the elimination of traditional European national communities, with the conspiring passivity of leading EU states and bodies. ... The humanitarian needs of the tens of thousands of disguised economically beleaguered immigrants claiming themselves to be refugees, cannot override the fundamental human rights of the people of Hungary, such as the right to free movement, personal safety and freedom, health and social security, and the right to survive and remain in the community. The right to immigration is not a fundamental human right. The Hungarians also have human rights that are now being violated and this is deliberately silenced by the liberal “defenders of rights”!”

Finally, without the need for completeness, here are some European patriotic initiatives, norganisations that have already taken up the civilian resistance glove and - although the main twist was to label some of them with the usual patriophobic clichés (extremist, racist, etc.) - they act with determined actions to protect their own nations, but also to protect traditional common European values.

---

138 [www.njsz.hu](http://www.njsz.hu)

139 „Bevándorlási válsághelyzet: a magyaroknak is vannak jogai!” [Immigration Crisis: Hungarians also have rights!] (A Nemzeti Jogvédő Szolgálat közleménye) [Publication of the National Rights Protection Service] <http://nja.hu/hirek/friss-hirek/bevandorlasi-val-saghelyzet-a-magyaroknak-is-vannak-jogai.jog>

- PEGIDA (Patriotische Europäer gegen die Islamisierung des Abendlandes) – [Patriotic Europeans against Western Islamisation] (a movement established in Germany, but now it has spread to several countries, organising massive demonstrations, inter alia)<sup>140</sup>

- Identity Generation (French-founded patriot organisation, operating in several states, aiming to fight mass immigration and the proliferation of Islamic extremism)

- Schild & Vrienden (Flemish organisation, aim: stopping migration, regaining the identity and self-esteem of the Flemish people)

-Britain First (British Patriotic Movement)

-Sixty-Four Counties Youth Movement (Hungarian Patriotic Value Protection Youth Movement)

-Stop the Islamisation of Europe (Danish-based movement, currently operating in 11 European countries)

-English Defence League (English-founded self-defence organisation)

Resistance is gaining strength across Europe, and - using the motto of the Northern Irish resistance – it should warn globalist, anti-European and patriophobic networks that “the stronger the oppression, the stronger the resistance”. In addition to the aforementioned nation-state, national legal protection and civilian instruments, the resistance to the objectives set out in point 1 of the introductory part of this study may be expressed on 23 to 26 May 2019, in the next European Parliament election, by the dozens of millions of patriotic European citizens replacing the elite currently that currently governs the EU and betrays European values with patriotic forces. This could promote the inevitable paradigm shift advocated in this study, in order to preserve European nations with European values and protect their national identity.

In closing, it is recommended that all European patriots ready for European values and national survival be considered; consider the still timely and wise thoughts of Balázs Orbán, Szekler-Hungarian writer, ethnographic collector and former parliamentarian, between the nations of Europe (1873). “Oh, if at last hatred and disgust were replaced by the more noble feelings of love and compassion, because those who are inextricably linked by fate can only find common prosperity in togetherness: because the challenge of the

---

<sup>140</sup> www.pegida.de. Worthy of attention is the 2016 „We are Fortress Europe” Prague declaration, where 14 European patriotic organisations (inter alia Blok proti islámu, Eesti Konservatiivne Rahvaerakond, Lega Nord, Odvaha, Pegida Austria, Pegida Bulgaria, Pegida Germany, Pegida Netherlands, Ruch Narodowy and Úsvit - Národní Koalice) declared the importance of protecting Europe against Islam.

people is not in each other's hatred, but in each other's affection in a loving support; because nowhere is this Latin proverb better applied (*Inter duos litigantes tertius gaudet*) [between two parties, the third one rejoices] than in the lives of the people, and the third one, rejoicing in strife, is none other than tyranny aspiring for domination."

Paweł Czubik

## THE MAZE OF EUROPEAN UNION LEGISLATION

*An analysis of Regulation No 650/2012 on matters of succession  
based on selected questions – qui prodest?*

### 1. Introduction

If anyone asked me how the private law of any community of states in economic cooperation should be created so that it serves the citizens to the highest degree, my answer would be that it should start with the harmonisation of substantive law. First, the states should create a situation where the interpretation and application of similar legal institutions are very similar, and in some cases, even identical. Naturally, there are solutions that exclusively specific to the legal culture of a given state (making harmonisation difficult), but for the majority of substantive civil law institutions, national solutions emanate from the same source of law, namely Roman law and the Great Enlightened Codifications based on it.<sup>141</sup> Legal systems do not differ much in this aspect, and over the years, a harmonisation of legal systems would most probably prove successful. Apart from that, it is worth dealing with the positive aspect of purification of the idiosyncratic normative depositions in the legal system, that is laws which are essentially void of any practical significance, or which are dese-

---

141 See: K, Sójka-Zielińska, *Wielkie kodyfikacje cywilne. Historia i współczesność*, Warsaw, 2009, in various instances.